THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Use or lose, is Nature's motto. It is written on the sod and the stars alike, that whatever she gives us—be it brain or brawn—if we do not use it she will take it away."

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JOSEPH SMITH, PROPHETIC RESTORER.

ADDRESS BY ELDER JOSEPH F. SMITH, JR., AT THE SALT LAKE TABERNACLE, SUNDAY, JULY 10TH, 1910.

My brethren and sisters, the meeting held this afternoon, under the direction of the Genealogical Society of Utah, is one of the quarterly meetings of that society.

I have taken for my subject, "Joseph Smith and the Restoration of all Things." I will commence by reading from the third chapter of the book of Malachi:

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap.

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

"Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts."

This prediction was made by Malachi, the prophet, concerning the coming of the Lord of hosts in power and glory in the latter days, and concerning the messenger He should send to prepare the way before Him. For the day is not far distant when the Redeemer of the world will appear in the heavens clothed in robes of righteousness. At that time He will take vengeance on the ungodly and reward the faithful, with whom He shall live and reign on earth one thousand years. The Lord has sent into the world a messenger to prepare the way before Him. The messenger has established His Church and has taught the gospel among the children of men that the righteous may be gathered out from the world before the day of judgment, and the wicked, who will not repent, may be left without excuse.

Some have thought that this prophecy of Malachi's referred to the coming of John, the Baptist, as the forerunner of the Savior in the meridian of times. Jesus said to His disciples, speaking of John: "This is he, of whom it is written, behold, * * * I send My messenger before thy face, which shall prepare the way before thee." Notwithstanding the fact that John was sent to prepare the way before the coming of the Lord at that day, this inspired prediction refers to the preparation for the coming of the Savior in these latter days; for the messenger who was to come to fulfil this scripture, was to come to prepare the way before the Lord when He should come suddenly to His temple, and when He should be like a refiner's fire and like fullers' soap; sitting as a purifer of silver and gold, purging the sons of Levi, that they may offer unto the Lord an offering in righteousness. The coming of this messenger should precede the day when the offering of Judah and Jerusalem should be pleasant unto the Lord, as in days of old. The Lord, in that day, was to come in judgment and as a swift witness against the sorcerers, and all that work iniquity, and oppressed the widow, and the fatherless, and the hireling in his wages. It was to be a day when the wicked could not abide the presence of the Lord, but should be as stubble and be consumed that they should be left with neither root nor branch.

This was not the condition in the days of the Savior's ministry in the flesh. Then He was persecuted of men and slain for His testimony, and for the sins of the world. Then darkness prevailed, and the wicked stood in His presence mocking and reviling Him without restraint. Then the offering of Judah was not pleasant. Jerusalem, the city of the great king, was accursed because of her wickedness, and the Lord wept over her because of the iniquities of her inhabitants.

It was understood by the prophets of old that in the latter days there should be a restitution of all things. The gospel of the kingdom should be restored, and salvation should be carried to all nations, kindred, tongues, and people. The Savior testified to Peter, James and John, after the transfiguration on the mount,

that Elias must come and restore all things. Peter bore testimony to this at the temple in Jerusalem. In rebuking the Jews on that occasion, who were guilty of consenting to the death of Christ, Peter called upon them to repent and be converted that their sins might be blotted out when the time of refreshing should come from the presence of the Lord, when He should again send Jesus Christ, which before was preached unto them; whom, he said, "the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Paul also understood this great truth, for in speaking of our day, he said that the Lord, in the dispensation of the fulness of times, would gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him.

We believe that we are living in the great day of restitution, the dispensation of the fulness of times, spoken of by Paul and the prophets of old, in which all things predicted by those prophets concerning the latter days are to be fulfilled. Indeed, many of these predictions have already come to pass. We believe that, in fulfilment of the promises preparatory to the coming of the Lord, Joseph Smith was called and ordained by the power of God, under the hands of holy angels, to hold the keys of the kingdom of heaven, and to stand at the head of this dispensation of the fulness of times. We believe that he was clothed with power to build up the Church of Jesus Christ in the world, and to establish anew the everlasting gospel. Moreover, we believe that all the prophets who stood at the head of former dispensations and had special work to perform in their times came to Joseph Smith and conferred on him the keys of their priesthood and power. This was in fulfilment of the Scriptures which declare that in the dispensation of the fulness of times, all things are to be restored. For this cause John, the Baptist, who was the messenger sent to prepare the way before Messiah in the meridian of time, also came at the dawn of the dispensation of the fulness of times, after receiving his resurrection from the dead, to perform the same mission of forerunner before the second advent of the Lord. As an angel from the presence of the Father, he came to Joseph Smith and Oliver Cowdery, on the 15th day of May, 1829, and in the name of Messiah conferred upon them the priesthood of Aaron, the presideney of which he held. This priesthood holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins. He promised that this priesthood should never be taken again from the earth, until the sons of Levi offer a righteous offering before the Lord in fulfilment of Malachi's prediction. Shortly following this event, the higher priesthood holding the keys of the apostleship and of the kingdom of heaven, was conferred on Joseph Smith and Oliver Cowdery, under the hands of Peter, James and John, who held these keys in the days

of the former gospel dispensation. The two former had been raised from the dead to immortality; but John had been granted the privilege of remaining in the flesh until the second coming of the Son of Man. Thus the priesthood was restored which made it possible for these men, Joseph Smith and Oliver Cowdery, to organize the Church of Jesus Christ of Latter-day Saints, and call others to the ministry. It clothed them with power, and authority, by direction of the Holy Spirit, that they could act in the name of the Lord. So the Church was established, and the pure gospel of the kingdom is being preached among the nations as a witness before the end shall come.

On the 3rd day of April, 1836, in the Kirtland Temple, others of the ancient prophets came to Joseph Smith and Oliver Cowdery, the first and second elders of the Church, and conferred upon them their keys and authority. Among them came Moses, who committed the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. Elias came and restored the keys and the priesthood of the gospel of Abraham, saying that in them and their seed all generations after them should be blessed. And then came Elijah, the prophet, who was taken to heaven without tasting death. He conferred upon them his priesthood, saying that the time had fully come, spoken of by Malachi, when Elijah should be sent before the great and dreadful day of the Lord should come, to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the whole earth be smitten with a curse. "Therefore," said he, "the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

In due time the keys of all the dispensations held by the prophets of old, from the days of Adam to the days of Peter, James and John, were restored to Joseph Smith. For these holy men came declaring their dispensations, their rights, their keys, their honor, their majesty and glory, and the power of their priesthood, giving line upon line, precept upon precept; here a little and there a little, until the whole was restored and perfectly established. In this way all the powers and authorities of the several dispensations ran into and became a part of this last dispensation, which is the greatest of all, for it is the dispensation in which the work of the Father will be consummated and made perfect. Christ is to come and dwell on the earth with his Saints, who will be redeemed from the grave. The earth is to be sanctified from all unrighteousness and be prepared for celestial glory. The Lord tells us that after it has filled the measure of its creation, it will be crowned with glory, even with the presence of God the Father, and will become a celestial sphere—the sea of glass seen by John the apostle, while in vision on the Isle of Patmos. Then will the earth be the abode of the faithful, even those of the celestial kingdom,

and they shall possess it for ever and ever. To bring about these conditions the Lord raised up Joseph Smith, clothed him with power and placed him at the head of this great dispensation, in which all things are to be gathered and restored to their proper frame. The truths of heaven have been made known, the purposes of the Lord are being fulfilled, and the righteous are being gathered out from the world before the arm of the Lord shall fall upon the nations.

Through the restoration of the priesthood held by Moses, the tribes of Israel, which were scattered among all nations because of their rebellion, are now being gathered in fulfilment of the promises made to them by the Lord through Jeremiah and the prophets. Ephraim is being gathered out from among the nations where he was scattered, to the land of Zion, which was given to him as an inheritance with his fellows of the house of Joseph. Here they are being crowned with the priesthood and with authority that they may become ministers to the rest of the house of Israel. The land of Palestine was dedicated for the return of the Jews on the 24th day of October, 1842, by Elder Orson Hyde, an apostle of this dispensation. He stood on the Mount of Olives, by command of the Lord revealed through Joseph Smith and dedicated the land for that purpose. Later, President George A. Smith again dedicated the land and since that time the Jews have commenced to gather there. A remnant will assemble in the land of their fathers where they will be gathered in almost universal unbelief when the Savior shall appear as their Redeemer. Then shall they bow down in shame and humility, and acknowledge their deliverer, even Jesus Christ, who was slain in the house of His friends.

Through the activities of Baron Rothschild, Dr. Hertzl and other prominent and wealthy Jews, the Zionist movement in recent years has been inaugurated. Through this organization many of the Jews are now turning their faces towards the Holy Land. Colonies are being established there. The land, which has lain barren and unproductive with the curse of God upon it for the many centuries since the destruction of Jerusalem, is now beginning to yield of its strength and becoming fruitful and a fit habitation for this persecuted remnant of a once mighty race. The laws established by Turkey, the governing power in that land, have been moderated. The rains from heaven are descending. In every way the promises made to Israel by the Lord, are beginning to be fulfilled, since the restoration of Moses' keys and the dedication of that land for the return of this ancient people. At the gathering of the American Federation of Zionists, held in Pittsburg, in June, 1903, following the massacre of Kishineff, words of greeting and good cheer were received from prominent Jews from various countries, among them Hertzl, Nordau and Zangwill. The latter wrote as follows:

"Greeting to the Pittsburg convention. The Kishineff massacre has brought home to the blindest the need of publicly and legally safeguarding home for our unhappy race. When you come to consider where this centralized home should be, you will find no place as practicable as Palestine, or at least for a start, its neighbor.

"May the strenuous town of fire and steel in which you meet, inspire you to build a great bridge over which Isreal shall pass to his ancient home and his glorious future."

Thus the hearts of this downtrodden race are yearning for the land of their fathers, that they may regain their ancient prestige and glory. Truly, when they have repented of all their sins and their robes are made white in the blood of the Lamb, then shall the offering of Judah and of Jerusalem be pleasant unto the Lord, as in the days of old, Jerusalem shall be rebuilt, a holy city, and there the Lord shall establish His people for ever.

(To be continued.)

POLICIES vs. INCIDENTS.

MANY good people allow themselves to be drawn away from a noble policy which they have adopted, by the glimmer of things lying nearest them, losing sight of the larger aim and more remote end.

In thinking, the mind wanders from one idea or suggestion to another, which perhaps have been associated in some sort of way, at some time, and yet do not have any bearing on the subject in hand, and detract rather than aid in reaching a logical conclusion. "As a man thinketh in his heart, so is he," and as we think, we speak and write and act. It is a difficult matter to trace any connection between the beginning and end of the expressions of many writers and speakers. They merely drift from one idea to another, forgetting the point which they began to prove or elucidate.

In the various avocations and activities of life, we observe the same tendency of people to drift from the true and rational course. They do not "stick to their bush." Many young men, confident of their financial powers, begin life with the worthy object of controlling wealth for the good they can do with it, but generally, if successful, the philanthropic sentiment gradually dies within them and instead of them controlling wealth, wealth controls them, and they become a prey to greed and avarice. This irrational tendency is due largely to selfishness and short-sightedness, and it is astonishing what little things sometimes turn people.

One of Abraham Lincoln's humorous stories, is of a woman dropping an apple overboard a boat while passing through some dangerous rapids on the Mississippi river, and had it not been for

the calmness of the pilot, by her shouts and screams, over the loss of her apple she would have upset the boat and drowned all on board. A certain man who at one time stood in a fair way to become president of the Church of Jesus Christ of Latter-day Saints, apostatized over a pint of milk.

The rule of action followed by Napoleon Bonaparte was: "Incidents should not govern policies, but policies incidents." We have tried to indicate some ways in which people reverse this order and allow incidents to govern policies.

But if we think seriously on the proposition of life, why we come here for a brief period of time even at the best, sow, build, laugh and cry, and then leave the world practically as we found it, we shall discover that life itself is only an incident, a link as it were, in the great chain of existencies through which we are destined to pass, and as one writer puts it, "We are not here to work, but to be worked upon"; that the experiences we gain here are for disciplinary purposes "wise and glorious."

Tell me not in mournful numbers,
"Life is but an empty dream!"
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
"Dust thou art, to dust returneth,"
Was not spoken of the soul.

This view of life and its purpose is hopeful and inspiring, and the little experiences of life which before were regarded as unjust punishments are now regarded as lessons which are for our ultimate good. This doctrine is very beautifully presented in the drama, "The Dawn of a To-morrow."

Jesus Christ came "as one having authority," and taught that life is eternal. He organized and established His Church, prescribed laws by which it should be governed, and chose officers to officiate in the ordinances which He laid down, that this truth might be promulgated. The Latter-day Saints are preaching with authority the same gospel. They have an organization in all respects like the one instituted by Jesus Christ in primitive times. One who can work successfully in this organization can work successfully in any organization for the doing of good. It qualifies one for good citizenship. It enables him to overcome the selfishness pertaining to the petty incidents of this life, and helps him to be guided by that glorious policy which looks to life eternal.

Watford, Herts. EDGAR M. WRIGHT.

FIND a way or make one. Everyone is either a pusher or pushed. The world always listens to a man with a will in him.—MANDER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 18, 1910.

THANKSGIVING A PART OF PRAYER.

In a previous issue we spoke of prayer as a force towards exaltation. The amount of space available compelled us to be quite brief, so we will just add a word or two in continuation.

It would be but reasonable to assume that every one who has come to a knowledge of the Christ, has repented and gone into the waters of baptism, and received the blessings of the Holy Ghost, would know how important a thing is prayer, and would never think thereafter of neglecting the glorious privilege of communion with a loving Father. But, men are full of puzzling inconsistencies; they do things that are wrong, and omit things that duty requires, and when brought to account cannot give any intelligent reason for their actions. Once in a while we find members of this Church who are guilty of neglecting the solemn duty of prayer. If these words come under the eyes of any such, we earnestly commend the matter to their consideration. There is such a mass of testimony and promise of the benefits of prayer, left us by the saints from earliest times, and also the saints of the present times, that a lack of faith in, and neglect of, the duty of prayer is inexcusable. There are individual testimonies all around us, enough to fill hundreds of volumes, but we cannot deal with many of them in the scope of this short article. We shall notice an item or two, however, that are well known to all believers, and are the common property of the saints.

The Apostle James wrote in his epistle: "Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the *prayer of faith* shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray for one another that ye may be healed. The effectual fervent prayer of a righteous man availeth much." (James 5:14-16.) The promise of blessings here named, was spoken by a holy man of God, as he was "moved by the Holy Ghost" (II. Peter 1:20, 21), and is of force to-day even as it was the day it was written. These things are witnessed and testified of daily by devout Latter-day Saints who have "proved the Lord herewith," and have found His promises true. "If any of you lack wisdom, let him ask of God, that giveth to all men

liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." (James 1:5.) The existence of the Church of Jesus Christ of Latter-day Saints is a tangible witness to the truth of the promise contained in these inspired words. He is a slothful servant, indeed, who claims membership in an institution brought into earthly being through the effectual fervent prayer of a righteous man, and yet neglects to abide in that principle.

The gift of faith, without which heavenly light cannot be enjoyed, comes through prayer. "Wisdom and great treasures of knowledge" are obtainable by the same means. One of the ancient scriptural philosophers said: "No man ever searched the Scriptures with honest purpose and a prayerful heart, but received a testimony of their truth." We believe that. There is a promise of such testimony contained in the Book of Mormon, which we have tested and know to be true. The words are by the Prophet Moroni, who closed the volume and hid it away to await the Lord's command. He wrote: "Behold I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts. And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10: 3-5.) Thousands have tested this promise and found it true. If any Latter-day Saint has not this assurance, now is the time to begin to seek it.

In a recent sermon, Apostle Reed Smoot uttered some sublime truths on the subject of prayer. Amongst other things, he said: "Prayer is the proper way of communication between God's children and himself; when that communication ceases, then spiritual decay begins. * * * Prayer has divided seas, and has rolled back flowing rivers; it has caused living streams of water to burst forth from solid rock; it has muzzled lions and has rendered vipers and poisons harmless; it has arrested the sun in its rapid race, and has stopped the course of the moon; it has burst open iron gates, and has recalled souls from eternity; it has called legions of angels down from heaven. Prayer has bridled the vicious passions of men, it has routed and destroyed armies of proud, daring atheists. Prayer has brought one man from the bottom of the ocean, and carried another in a chariot of fire to heaven. * * * It was through prayer that the Father and the Son appeared to Joseph Smith; through prayer that the great plan of salvation was revealed unto him. It is through prayer

that this people have been directed from the foundation of this Church to the present time. It was through prayer that the pioneers were protected and guided across the trackless plains of the western wilderness, and brought safely to the tops of these mountains. It has been through prayer that God has blessed the earth in these valleys and made it produce abundantly, of fruits, vegetables, grains, and nearly every other requisite for the sustaining of His people in comfort."

But in all our praying we may not forget that supplication is not the whole requirement. If, as one of the sages has said, ingratitude is the blackest of sins, then gratitude, by the same token, must be one of the whitest of virtues. William George Jordan writes: "Gratitude is thankfulness expressed in action. * * * ingratitude is forgetfulness of the heart." We can measure to some extent the virtue of gratitude by our own feelings. It is a positive pleasure to deny one's self for another, to sacrifice means and time and comfort, where we know that the recipient of our attentions is truly grateful. But for the ingrate we do not enjoy doing anything. And we don't do anything, except what duty imposes. Even so, it is evident that the Father of all appreciates the presence of gratitude in His children. Failure to express thanks for what we receive is one of the first evidences of forgetfulness of the heart, and those who deal thus with the blessings of God are apt to find themselves forgetting Him in their hearts. Gratitude should be cultivated carefully, and nothing contributes so admirably to the perfecting of this grace as the giving of praise and thanks. Christ expressed His thankfulness to God frequently. In upbraiding the cities of Chorazin, Bethsaida and Capernaum, where many mighty works had been wrought in vain, He said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father: for thus it seemed good in thy sight." (Matt. 11: 25, 26.) And He encouraged others to give thanks. On one occasion when "He entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up *their* voices, and said, Jesus, Master, have mercy on us. And when he saw *them* he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where *are* the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole." (Luke 17: 12-19.) He didn't need their thanks, but for their own good it would have been well for them to have remembered the Lord from whom their blessings came.

President Francis M. Lyman, of the quorum of Twelve Apostles, says of prayer: "Whether your prayers be long or short, whether you pray fluently or not, let at least as much of your time and words be devoted to thanksgiving and praise as to supplication. We may need much, in our own estimation, to complete our happiness, but it cannot be more than has been already showered upon us by a loving and indulgent Father. We are sure to ask for all we need, when we pray, but unless we watch ourselves, and train ourselves, we will fail to give due thanks for what we've got." This is plain and true doctrine, and full of wisdom.

One writer says: "Notwithstanding all that I have suffered, notwithstanding all the pain and weariness and anxiety and sorrow that necessarily enter into life, and the inward errings that are worse than all, I would end my record with a devout thanksgiving to the great Author of my being. For more and more am I unwilling to make my gratitude to Him what is commonly called "a thanksgiving for mercies"—for any benefits or blessings that are peculiar to myself or my friends, or indeed to any man. Instead of this, I would have it to be gratitude for all that belongs to my life and being—for joy and sorrow, for health and sickness, for success and disappointment, for virtue and for temptation, for life and death: because I believe that all is meant for good."

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness neither shadow of turning." (James 1: 17.) Few of us but have received many of these good and perfect gifts, and could sing with the Psalmist: 'O praise the Lord, all ye nations: praise Him all ye people. For His merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord.'"

MISSION AFFAIRS ON THE CONTINENT.

President Clawson, writing from Luzern, says that he has had a continued pleasant experience in visiting the Swiss and German Mission. He finds much to be commended in the work being done in that field. Speaking of his trip, and that of President Smith and party, he says:

"President Smith and party, after a very interesting and profitable visit to the three most important cities of the Scandinavian and Swedish Missions, namely, Copenhagen, Christiania and Stockholm, came to Zurich, Switzerland, where they attended a Priesthood meeting of the elders of Zurich and neighboring conferences of the Swiss and German Mission, on Saturday, August 6th, 1910, and two general meetings of the saints and strangers on Sunday, the 7th. There were about thirty-six elders present at the Priesthood meeting, and after having reported their labors, they listened

with rapt attention to the powerful testimony of President Smith, and to the wise and prudent counsels he gave them. It was an occasion that will long be remembered by those present.

"The attendance at the Sunday meetings was unusually large, there being over five hundred present in the afternoon. Remarks were made by Elder Thomas E. McKay, president of the Swiss and German mission; Elder Rich, president of the Zurich conference, and myself, Bishop Charles W. Nibley and President Joseph F. Smith in the order named, and others. The first principles of the gospel were set forth in great plainness by the speakers, and President Smith's forceful remarks upon the principles of sacrifice seemed to make a profound impression upon the congregation. The excellent singing of the choir, under the able leadership of Elder Parsons, added greatly to the interest of the occasion. At the close of the afternoon services the saints availed themselves of the opportunity to shake hands with President Smith and the visiting brethren.

"Sunday evening, I had the pleasure of attending a meeting of the saints at Basel. The house was well filled and a splendid spirit prevailed. As in Zurich, so in Basel there is a well-trained choir, who furnished us with high-class music. The anthems rendered were exceptionally fine.

"The Swiss and German Mission is in a prosperous condition. Through the efficient labors of the elders, many are being brought into the fold of Christ. President McKay is untiring in his devotion to the cause, and is much beloved by all who labor under his jurisdiction.

"President Smith and party, Elder Thomas E. McKay, myself and a number of the elders laboring in this vicinity, have been spending the day here (the 8th) in the famous little city of Luzern, made famous by its beautiful lake and majestic mountains. It is difficult to imagine greater pleasure than is afforded by a four or five hours' ride on this inland and inter-mountain lake. The scenery is a revelation of beauty, while the many fine residences, and well cultivated fields everywhere to be seen, from the base to the very summit of the mountains, impresses the mind in a way that is not easy to describe. The impression, however, is most pleasurable.

"President Smith and party leaves to-morrow for Paris and later will visit London, where they will hold meetings with the elders and saints on Sunday, August 14th. He is expected to visit Liverpool August 17th and 18th, and will sail for home August 20th.

"I expect to fill an appointment to meet with the saints of Bern to-morrow (Tuesday) evening, and with the saints of Lausanne Wednesday evening. From that point I will go forward and join President Smith and party at London."

[President Clawson returned to Liverpool on Monday, August 15th, feeling well and satisfied with his trip.]

FROM THE MISSION FIELD.

Sunday School Outings.—The Blyth branch (Newcastle conference) held their first Sunday School outing Thursday, August 11th, 1910. More than forty friends joined with the saints, taking a motor car to the Beddlington Woods, where a delicious tea was served. All kinds of races and sports was then indulged in, and prizes were given to the winners. All expressed themselves as having had a pleasant time.

On Tuesday, August 9th, 1910, the Sunday School at York (Hull conference) spent a very enjoyable outing at Scarboro. The weather could not have been better for a seaside trip. The time was most pleasantly spent in various amusements. At six o'clock in the evening we went to the home of a family of saints and partook of a nice tea prepared by them.

Baptisms.—At a baptismal service held at Table Bay, Cape Colony, South Africa (South African Mission), July 24th, one more candidate vindicated the truth by entering the waters of baptism, President B. A. Hendricks officiating.

On August 11th, 1910, a baptismal service was held at "Deseret," High Road, South Tottenham, London (London conference), at which President W. P. Monson baptized three converts, and Elder N. J. Brown baptized one.

Three more souls have been added to the Church, having been baptized at the Corporation Baths, Colchester (Norwich conference), August 10th, 1910, Elder Arthur Kidman performing the sacred ordinance.

Elder James Shepherd baptized two converts at Goldhanger, Essex, on August 14th, and Elder E. M. Wright one at "Deseret," on the same date, all in London conference.

Elders at Methodists' Meeting.—Elders H. C. C. Rich and J. A. Bankhead write from Northwich (Manchester conference): "On Wednesday, July 27th, 1910, we went by invitation to a Methodist class meeting, and were asked by the class leader if we would talk a short time. We gladly accepted and explained briefly what God is and the necessity of getting a correct knowledge of the only true God. This same man, after attending two of our open-air meetings, came up and took us by the hand saying that he knew that we were true servants of God and wished us Godspeed. Sunday, August 6th, we were invited to attend the Sunday School in the Primitive Church, at the close of which we both had the opportunity to speak a short time. The gentleman in charge asked us if we would come in the afternoon and give the lesson in the Bible class. We promised to do our best. There was a large class of men, about forty. The lesson was taken from the second chapter of Acts. This gave us a splendid opportunity to explain many principles

which hitherto had never been put before the class. All listened very attentively, and were only sorry when the time being past forced us to close."

Successful Socials.—Elder Frederick C. Clark writes: "Through some misunderstanding a social we held in Derby, July 20th, was not reported to you before, so we would like to have it made mention of in the *Star* as soon as can be arranged. On Wednesday evening, the 20th ult., about one hundred saints and friends met in Unity Hall, Derby (Nottingham conference), to participate in a farewell party held in honor of Elder William W. Howard, Elder John H. Barker, Brother John Bradley and Sister Lizzie Bradley, who all left England for Zion July 23rd. After partaking of a delicious 'tea,' a splendid program was rendered in which one of the best numbers was the presentation of tokens of respect to Brother and Sister Bradley, who have worked so actively in the branch since becoming members of the Church about twelve years ago. Though feeling reluctant in their leaving, our trust is that God will bless them in their homes in the mountains."

On the evening of August 13th, 1910, a successful social was held in the Swinton Branch Hall (Manchester conference) for Elder Frank B. Meads, who has been honorably released to return home. Elder Meads has labored for some time in this branch, and the saints and friends all wish him Godspeed. A very enjoyable time was had by all. Refreshments were served. A very nice present was presented to Elder Meads by President Charles W. Porter, who spoke well of Elder Meads as a brother and as a missionary. Elder Meads responded, thanking all for the kindness shown him by friends and co-laborers.

District Meetings.—Sunday, August 7th, 1910, President Joseph W. Clark and ten elders met in Jarrow (Newcastle conference), and held two very satisfactory district meetings. In the afternoon session, President Clark presented the general and local authorities, who were unanimously sustained. After commenting briefly on the working of Church organization, Elder Olaf C. Jensen followed, giving a discourse on the principle of baptism. The evening service was largely attended, every seat being occupied, for the greater part by strangers. Elder Ward Heap spoke on the restoration of the gospel, referring pointedly to Nebuchadnezzar's dream as contained in Daniel, second chapter. Elder R. C. Robinson spoke very interestingly on the fruits of the gospel. Vocal selections were given by Sister Flora Ridge and Elder Ben A. Critchlow.

On Sunday, August 7th, 1910, an enjoyable time was had in two special meetings at the Cash Bakery Hall, Watford (London conference), where President W. P. Monson and twelve traveling elders met with a goodly number of saints and friends. At the

afternoon meeting reports were made of the various branches, and timely instructions were given by Elders J. W. Saville, L. J. Robbins, J. C. Tuddenham, E. M. Wright and H. L. Smith. After the meeting many partook of the luncheon which was so nicely prepared by the sisters of the branch and served in the hall. At the evening meeting Brother Arthur Norton reported the Watford branch to be in a very progressive condition. The remainder of the time was occupied by President W. P. Monson, who very interestingly and clearly proved from the Bible and reason the necessity of continuous revelation. At each meeting a vocal selection was very beautifully rendered by Elder Alexander C. Crawford, accompanied by Sister Jennie V. Crawford.

A very successful and interesting district meeting was held in Thrift Hall, Pasture Street, Grimsby (Hull conference), on Sunday, August 14th, 1910. Two sessions were held, one at 2:30 and another at 6:30. There were present, President Thomas E. King, Elders John R. Watson, Kendall U. Brown, J. Milton Booth, Joseph S. McCann and William H. B. Maughan (the latter two are the branch elders). In the afternoon Elders J. R. Watson and J. M. Booth spoke upon Church organization and the gospel plan respectively. President King commented upon the vast territory which the gospel includes. In the evening, Elder K. U. Brown spoke upon the personality and character of God, and President King took for his subject, "The Apostasy." Sister Ennice Thompson rendered very beautifully the solo, "The Light Beyond." A good number of saints and friends were out to hear the speakers, and altogether an exceedingly good time was had.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XXIX.—Wintering at Malta and Subsequent Voyage to Rome.

Text: Acts 28.

I. Treated Well by Natives of Island.
   1. Paul is bitten by venomous reptile.
   2. Lodged by Publius, the chief man.

II. Publius Healed.
   1. Many others healed, and gave gifts to Paul and his companions.
   2. Sailed for Alexandria.
   3. Trip to Rome.

III. Met by the Brethren.
   1. Paul suffered to dwell with a soldier.
   2. Paul explains his case to the Jews in Rome.
   3. The effect of Paul's words on them.
   4. Paul dwelt two years in his own house.

TRUST IN PROVIDENCE.

On a bridge I was standing one morning
And watching the current roll by,
When suddenly into the water
There fell an unfortunate fly.

The fishes that swam to the surface
Were looking for something to eat,
And I thought that the helpless young insect
Would surely afford them a treat.

"Poor thing!" I exclaimed with compassion,
"Thy trials and dangers abound,
For if thou escapest being eaten,
Thou canst not escape being drowned."

No sooner the sentence was spoken
Than lo, like an angel of love,
I saw, to the waters beneath me,
A leaflet descend from above.

It glided serene on the streamlet,
'Twas an ark to the poor little fly;
Which, soon to the land reascending,
Spread its wings in the breezes to dry.

O sweet was the truth that was whispered,
That mortals should never despair.
For He who takes care of an insect,
Much more for His children will care.

And though to our short-sighted vision,
No way of escape may appear;
Let us trust; for when least we expect it,
The help of "Our Father" is near.

From a Welsh book, "Y. Ffughanes Buddugol," published in 1855.

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